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seeker after God existed of whom the old adage was true, *pectus est quod theologum facit*, it was the patriarch of Uz. To get at the deep problems of his soul, therefore, and to solve them, we must take note, not of the intellect alone, but of all the powers of life, in their free play and expression, and of all the feelings that wreak themselves in poetic thought and image. Short of this the true coloring, the vital emphasis, the key-word, are not found.

Among the charisms enumerated by St. Paul was one with the very interesting name, "the discerning of spirits." It is a charism much needed by any whose interpretative study leads them to those regions of thought and experience where the deep heart of man and the chastening spirit of God meet. We accord hearty acknowledgment to the labor and the conscientious care that have gone to the making of this book; we cannot speak so highly of the tissue of the thought, which seems to us lacking in clear-cut definition and focus; gravest fault of all, it is only in very imperfect degree that the author has discerned the vital spirit of the book of Job.

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DAS BIBLISCHE "IM NAMEN": Eine sprachwissenschaftliche Untersuchung über das hebraische בָּשֵׁם und seine griechischen Äquivalente (im besonderen Hinblick auf den Taufbefehl, Matth. 28:19). Von JUL. BOEHMER. Giessen: J. Rickersche Verlagsbuchhandlung, 1898. Pp. 88.

THE author of this monograph is stirred up to investigate the exact meaning of the baptismal command given in Matt. 28:19, because from the beginning this passage has been the subject of different translations and explanations. Tertullian rendered it *in nomen*; Cyprian, followed by the Vulgate, *in nomine*; Luther, "in Namen;" Weizsäcker, "für den Namen;" others, "auf den Namen." In view of this variety of rendering it was worth while to ascertain precisely what the formula was intended to signify. The author rightly takes it for granted that the original form of the command was Aramaic, and, accordingly, that its significance can only be seen in the light of its antecedents in the Old Testament. He, therefore, makes an inductive study of the various uses of בָּשֵׁם and kindred expressions throughout the Hebrew text of the Old Testament, and traces these uses in their Greek forms in the LXX. The equivalent of בָּשֵׁם in the LXX he finds to be ἐν τῷ

ὁνόματι. This, he further discovers, is true of the New Testament usage, with the exception of Paul's letters, and of Matthew. These writers make use of the phrase εἰς τὸ ὄνομα, but this is taken to be only an individual peculiarity. The two expressions are equivalent and interchangeable. The result of the author's inductive study is that the phrase "in the name of" signifies not "into the fellowship of," nor "into a peculiar relation to," but simply "in the presence of." Hence, his paraphrase of the baptismal command would run as follows: "Make all the nations my disciples, in that ye shall baptize them in the presence of the Father, the Son, and the Holy Spirit; that is, ye shall baptize who hold as a personal possession the essence of the Father, the Son, and the Holy Spirit, ye who are also in the inmost fellowship with the Father, the Son, and the Holy Spirit." This conclusion the author then defends against rival views presented by Althaus, by J. Weiss (*Die Nachfolge Christi und die Predigt der Gegenwart*), and by Brandt (*Theologische Zeitschrift*, 1891, pp. 565, 610), who hold that the command was given in a rather more mystical and sacramental sense, as implying the establishment of the relation of fellowship between the subjects of baptism and the Trinity. The essay purports to be purely scientific and inductive. And as far as the collection and examination of the linguistic facts are concerned, the author is certainly entitled to the credit of having done his work in a truly scientific manner. But the question which he undertakes to answer is not purely linguistic. As shown by the far-reaching conclusion reached, it involves a broad generalization; and at the point of passage from the facts to the generalization the author, all unconsciously to himself, introduces the very idea into the facts which he later deduces from them. Accordingly, to those who have reached a different conclusion from the same facts his generalization will appear wide of the mark. A. C. ZENOS.

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GESCHICHTE DES JÜDISCHEN VOLKES IM ZEITALTER JESU CHRISTI.  
Von PROFESSOR EMIL SCHÜRER. 3. Auflage, Band II und  
III.<sup>1</sup> Leipzig: J. C. Hinrichs'sche Buchhandlung, 1898.  
M. 24; bound, M. 28.

THE first edition of this book, though under another title and in a single volume, appeared in 1874; the second was published in two

<sup>1</sup> Vol. II, *Die inneren Zustände*; pp. vi + 584. Vol. III, *Das Judenthum in der Zerstreuung und die jüdische Literatur*; pp. v + 562.